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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1856.

The Many Calls for Aid.

WHEN we look over the vast extent and varied interest of our ever growing and spreading field, we are not only appalled at its magnitude and importance, but also astonished at the apathy and want of interest, on the part of so many of the clergy and congregations of the Church, in its sacred claims, and deeply affecting calls for aid. To say nothing of our older fields, none of which lose any of their interest and importance as time rolls on, if we will turn our eyes and fix our hearts only on what is west of the Mississippi, in Missouri, Arkansas, Iowa, Minnesota, Kansas, and Nebraska; in California, Oregon, and Washington; and on the South-western border, in the giant empire of Texas; we have in any one of these, a field large enough and important enough to claim and absorb all the contributions which are made for our General Domestic Missions, through the channel of the Domestic Committee. We are not unmindful of what is done in other ways, but here we are, set by God and the Church, for the defence and promotion of this work. We are striving to do it faithfully. We are determined to do it impartially. We know no North, no South, no party names, no party lines in our sympathies and our efforts. We have, in our vast field, enough of varied interest to engage the sympathies, and meet and fill the views and hearts of all. Remember Georgia and Ohio, or Indiana and

Missouri; remember Michigan or Arkansas, Tennessee or Kentucky. If you prefer the South and South-west, send aid for Bishop Freeman, and his vast field; if you have a special interest in the North-west, remember the veteran champion, Bishop Kemper, in his cares and toils, or his young and vigorous brother of Iowa, and send for Minnesota, Iowa, Kansas, or Nebraska; if you look out with yearning hearts and earnest longings to the broad Pacific coast, remember California, or Oregon, and cheer the hearts of their good, hard-working Missionary Bishops, and light the watch-fires on our Western coast, for our own land, and for the dark, benighted millions of the distant East. Only remember us in our vast field, our varied work, our urgent needs, our high and heavy burdens and responsibilities.

We have on us the care and burden of all, and we gladly provide for the wants of all. We look, then, with confidence to the friends and well-wishers of all to help us in our work, to share our cares and burdens, and to meet and mingle in our common sympathies and efforts. There is something noble, and animating, and enlarged, and enlarging in the comprehensive sympathy and interest which can feel for all, and pray for all, and give for all, and rejoice in the growing good and welfare of all. No narrow bounds, or aims, or other and inferior ends than the glory of God, the good of his Church, and the welfare of his people, should mar or hinder our efforts and our interest in the great Missionary work. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." "Whether our brethren be inquired of, they are the messengers of the churches, and the glory of Christ; wherefore show ye to them and before the churches, the proof of your love, and of our boasting in your behalf."

Organize the Children.

WE have received from our Missionary at St. Joseph, Missouri, the following, which we gladly insert :—

“ Here is a little scrap for your Child’s Department. It came from the Sunday-school of Christ Church, Hudson, N. Y. It is encouraging for a Missionary to receive such a memento, even though small, from the same Sunday-school in which he was first thoroughly taught ‘The Church Catechism.’ The harvest truly is plenteous, but the labourers are few, I find sadly verified. There is a large, broad field stretched out before me ; and, as far as human help is concerned, I stand alone, sadly watching ‘the enemy’ sowing tares in the field. ‘Come over and help us,’ and the ‘Lord of the harvest’ will pay you with many ‘immortal souls to gain souls that will reward your pain.’

“ Miss D., Missouri Class.—Object, St. Joseph ; sum, \$1 15.

“ ‘The harvest truly is plenteous, but the labourers are few.’—Matt. 9th, chap. xxxvii.

“ Go to the harvest-whited West,
Ye surpliced priests of God,
In all the Christian’s armor drest,
And with the Gospel shod ;
Go, for their feet are beautiful
That on the mountains stand,
And more than music, musical
The watchman’s voice at hand.

“ Go, or the midnight wanes apace,
The sun himself is nigh ;
Go to the wild and lonely place,
And in the desert cry ;
Go, and the green woods be thy fane,
Thine altars every sod ;
Say to the wilderness, He reigns
Thy Saviour and thy God.”

The above is but one of many gratifying evidences of what may be done by organizing and drawing out the interest of the children of our Sunday-schools and churches in the Missionary cause. We have heard of many other instances during the year, viz. : the Sunday-school of St. John’s, Bridgeport, Conn. ; of Christ Church, Alexandria ; of St. Paul’s and St. John’s, Cincinnati ; of St. Paul’s Church, Philadelphia ;

and only the last Sunday, of St. George's, in this city. The large sums raised by both churches in Cincinnati, St. Paul's in Philadelphia, and St. George's, New-York, show what a little system and interest will do. The noble sum of over \$3,200 was contributed by the children of St. George's, who, to the number of 1,625, filled the pews on the ground floor of that spacious church. We learn the exercises were of a most interesting character. Who can estimate their future influence on that goodly company of children, in all their after life, and on the missionary cause in all the time to come? We say, then, organize the children. Everywhere let "the mouths of babes and sucklings perfect praise," in prayers and offerings for the sacred cause of Christian missions. "The boy is father of the man;" and what is done now for the children, in awakening interest, forming habits, and securing their self-denying, cheerful love, will live on in the children of an older growth from generation to generation. All we want is system, interest, on the part of pastors and children, to secure like results everywhere and always. We say, then, ORGANIZE, ORGANIZE THE CHILDREN, and let the little ones unite, pray, act, and give in the missionary work, and pastors and parents will follow in their train, and catch their spirit, and become "*as little children,*" in their eager interest, and earnest faith and love.

Reinforcement for Oregon.

ON Saturday, April 5th, the Rev. John Selwood, with his brother, recently ordained Deacon, with the family of the latter, sailed for Oregon, to cheer and strengthen Bishop Scott in his lonely and arduous labours. The churches in Charleston and South Carolina, with some friends in Georgia and North Carolina, have taken a lively interest in raising the means for a comfortable outfit for these Missionaries, given up cheerfully by South Carolina, as a glad greeting and free-will offering for the struggling Church in Oregon. The friends in South Carolina have pledged the support of one of the brothers Selwood,

while the Domestic Committee have gladly shared in the expenses of the outfit, and undertake the support of the Rev. John Selwood, the Presbyter, as a Missionary in Oregon. May they be prospered in their journey and their work, and may the hands of the Missionary Bishop "be made strong by the hands of the mighty God of Jacob," in all his hopes deferred, and his arduous and discouraging cares and toils. "In due season he shall reap for he faints not."

More Parishes Self-supporting.

Trinity Church, Davenport, Iowa—St. Paul's Church, Fond du Lac, Wisconsin.

THE above Parishes have signified their readiness to dispense with Missionary aid from April 1st, and have acknowledged in grateful and handsome terms the timely assistance rendered them in their time of need. We subjoin with pleasure the action of their respective Vestries, and a resolution passed by the Domestic Committee on Monday evening, April 14, when these communications were received. May these parishes ever flourish, and grow more vigorous and strong, while they extend to others the sympathy and aid they have thus enjoyed and acknowledged:—

DAVENPORT, March 24, 1856.

*To the Secretary of the Committee for Domestic Missions
of the P. E. Church:*

REV. AND DEAR SIR,—It is my agreeable duty, as Clerk of the Vestry of "Trinity Parish, Davenport, Iowa," to forward you the accompanying resolutions, passed at a regular meeting of the Vestry held this day, (Easter-Monday.)

Yours respectfully,

H. A. DE FRANCE,
Clerk to Vestry.

In the Records of the Vestry of Trinity Parish, Davenport, Iowa, among other things it is contained,—

"On motion, &c., the following resolutions were passed unanimously:

"Resolved, That this Parish dispense with any further aid from the Domestic Department of the Board of Missions, from and after the first of April proximo, and that the Board be notified of the same.

"*Resolved*, That in resigning the Missionary stipend, the Rector, Wardens, and Vestry thereof, in behalf of themselves and the congregation, express their grateful acknowledgments for the long continuance of aid and "nursing care" extended to this Parish, so indispensably necessary to its very existence and growth; and further express the hope that, by the blessing of God, they may be able, as they are prospered, to repay in some small measure the debt of obligation thus contracted, by contributing hereafter to the Treasury of that department.

"*Resolved*, That we take pleasure in resigning the Missionary stipend to other and more needy fields, now that this Parish has gained the ability, by the Divine Blessing, to sustain itself from its own resources.

"*Resolved*, That the Clerk of the Vestry be instructed to forward a copy of these resolutions to the Domestic Committee of the Board of Missions of the Protestant Episcopal Church, and to the Bishop of this Diocese."

A true copy from the minutes.

Attest,

H. A. DE FRANCE,
Clerk to Vestry Trinity Parish.

EASTER-MONDAY, March 24, 1856.

The following is from the Rector, and late useful Missionary at Fond du Lac:—

FOND DU LAC, *March 10, 1856.*

At a meeting of the Vestry of St. Paul's Church the following resolution was unanimously adopted:—

Resolved, That the Missionary stipend heretofore given to this Parish be relinquished from the first of April next, and that the thanks of this Vestry be returned to the Board of Domestic Missions for the pecuniary aid which has been extended to this Parish for so many years, and has contributed so essentially to its growth and present strength.

T. W. DEE, *Clerk.*

Whereupon,

The following resolution was offered by the Rev. Mr. Hobart, and unanimously adopted:—

Resolved, That the Domestic Committee congratulate the Rector, Church Wardens, and Vestrymen of Trinity Church, Davenport, Iowa, on the prosperous condition of their Parish, and unite in the expression of grati-

tude to God for the blessing which He has vouchsafed to their labors, and in the prayer for its continuance.

The same resolution was adopted with reference to St. Paul's, Fond du Lac, Wisconsin, and ordered to be sent to the Rector and Vestry of that Church.

Alabama.

Cahaba—Rev. G. H. Cushman.

OWING to absence from my station, at the date of my last report, I was unable to give any details of my mission, or of its results. For a different reason, but one which I trust will be sufficient, my present report must be of the same vague character. On the 10th of February last, I lost, by fire, the labours and the savings of a life-time, and in a few hours was without a possession in the world, save such part of my clothes as I could hastily put on. My wardrobe—the furniture of my room—my library, containing many rare and valuable works, purchased with money laboriously earned by teaching before I entered the ministry; my sermons and manuscripts of every kind; the Records of this Parish and of the Standing Committee of the Diocese—the only complete set of the Journals of the Alabama Conventions in existence; in a word, everything was destroyed, together with some \$60 or \$70 which I had collected to pay a debt. The fire occurred in the night time, and such progress had the flames made when discovered, that the stair-case communicating with my room was on fire as I passed down, without a coat, vest, hat, or even my glasses. I need not enlarge upon the greatness of such a calamity, nor will I further allude to it, except to say that the people with whom I labour have done everything in their power to alleviate it, and I have received many manifestations of sympathy, and some aid from my Bishop and brethren of the clergy and laity in Alabama.

Of course, by the loss of the parish records and my own journals, I am disqualified from giving any detailed account of my labours. During the space that has elapsed since my last report, I have preached regularly upon all Sundays, save the third Sundays in the month, in St. Luke's, Cahaba, and the church has been opened upon all the festivals and greater fasts of the Church. The congregation has grown steadily, and is now treble what it was a year since. So far as I can remember, I have baptized six adults—four gentlemen and two ladies—and the Bishop last month confirmed eleven, who will be added to the Communion, if it please God, at the first opportunity. I have also baptized, to the best of my recollection, eleven children, five of whom were colored. The canonical collections have all been taken—that for foreign missions was lost in the fire; and there is a marked increase in the ability of the parish. But two

years since the church was consecrated, and we knew not who was to fill it. It is now difficult to find an eligible seat, and the people, as well as myself, feel greatly encouraged. To them I am indebted for all I have in the world, and I desire publicly to acknowledge my gratitude to a parish which, far beyond its ability, has endeavored to make my calamity fall upon me lightly as a holiday. If there is any mistake here it is under, rather than overrated.

ST. MARY'S CHURCH, CAMDEN.

I have preached in this place upon the third Sundays since my last report. Last summer I laid the corner-stone of this church—a neat Gothic edifice—which is now finished, all but the inside painting and furniture. It will be consecrated, D. V., the first or second week in May, and I then shall resign it into their hands. There are eleven communicants, and it bids fair to be one of the strongest parishes in Alabama. It will be self-supporting from the start. The first service by an Episcopal minister in Camden was by myself, February, 1855. The church and fixtures will cost about \$4,000. During my services there, I have baptized four adults, and as many or more children; two of the former, at least, within the present year.

Ohio.

Cincinnati—Rev. W. B. Rally.

THE most auspicious incident in the history of this Mission, is the visitation of the Bishop of the Diocese. On the first Sunday after Easter, after morning prayer (in the German language) by the Missionary, the Bishop administered confirmation to sixteen persons, and addressed them in his usual happy and impressive manner.

The number of communicants originally connected with the Mission is fifteen, to which have been since added—by confirmation, sixteen (besides one confirmed in private,) and by transfer, twelve. Total of communicants, forty-four.

The missionary is, thus far, much encouraged.

Ironton—Rev. W. C. French.

THIS town was laid out as a great iron depot, and the first houses erected, about six years ago. It now numbers nearly 5,000 inhabitants, nearly all more or less connected with the iron manufacture. It is situated at that lowest bend in the Ohio River, which overlooks the boundary line between Kentucky and Virginia. Our first regular services were held here just nine months ago, in a wretchedly-constructed and filthy Court-house, which, of itself, was almost enough to kill our enterprise at its birth. To talk of a church edifice the first year, seemed preposterous; and we feared

to ask our outside men of wealth for aid, because we wished them to understand that we had cause to seek—not *theirs*, but *them*. The Missionary, therefore, made a plain and quiet statement of the case to friends abroad, both personally and through the press, to which the response has been so generous, that for four months we have been worshipping in our own plank chapel, 20 by 40, complete and furnished, in a very humble way, to be sure, and yet sufficiently well for the comfortable accommodation of 150 persons, and the decent administration of the Word and sacraments. It has cost, including furniture, less than \$700, and is all paid for, with a small balance in bank, towards a parsonage, or any other more necessary improvement. The lot we are not quite sure of yet, though we trust the Company that laid out the town will be as generous with us as with other denominations to whom they have given lots. Our services are well attended, and we have already a response which shows a *heart* in it. It is too soon to look for much *abiding fruit*, but there is a goodly class preparing for confirmation on the fourth Sunday after Easter. Three adults and several children have been baptized, and the communion list has increased from eight to twenty-five; chiefly, however, scattered sheep from the Protestant portions of Ireland, who needed much searching to be found at all, but now, we trust, will be no more lost.

We are cheered by the regular attendance of several business men, who have heretofore been in the habit of attending upon no religious worship. In some of these cases, the wife is already connected elsewhere, but gladly bargains henceforth to go with her husband if he will go with us. There is a spirit of inquiry awakened with regard to the claims of our Church, which I endeavor to satisfy by the free distribution of judicious tracts, rather than from the pulpit; but we hope to make our principal accessions from those who have heretofore cared nothing for any church. Many men have gathered in here, who have made their wealth at the furnaces, with which the whole country is dotted over, where they have grown up with the most meagre religious training. Had our Church been established here with the laying out of the town, we might have "caught" a large proportion of them in our gospel net, and as it is, we shall have some. We trust they will infuse their stern, practical character into our institutions. Whether this favorable state of things will continue, or whether it is only the novelty that now attracts, time alone can show. We pray that as Christ hath sent us to bring forth fruit, our fruit may *remain* to his glory, and the good of souls.

Kentucky.

Versailles—Rev. J. W. Venable.

SINCE my last report (Oct. 1st, 1855) I have had much to encourage and strengthen me in my efforts to advance the cause of Christ and the Church.

One little incident was peculiarly gratifying. During the month of October, I received a letter from three students of Shelby College, (where I formerly officiated as chaplain,) requesting the privilege of being confirmed in my parish. The Bishop made a special visit for the purpose, and they received that Apostolic rite, as did also a young lady, on a visit to Versailles, from a distant part of the State, and for whom I had acted as *sponsor*, when she was a little child. One of the students, formerly a *Methodist*, is now going through his preparatory studies at Shelby, with a view to the ministry; and another is looking forward to the same noble work after a time. The third one had not fully made up his mind as to his future course, but it is my fervent prayer that they may all determine to give themselves to Christ, and labour earnestly in this portion of His vineyard, where devoted workmen are so much needed. On Easter Sunday, the Bishop visited St. John's Church, Versailles, preached and administered the holy Communion in the morning, and in the afternoon he preached again, and confirmed six persons—making ten in this parish since my last semi-annual report. The church was crowded with deeply-interested spectators, every available seat being occupied, and many persons compelled to leave for want of accommodation. A large proportion of the congregation had never before witnessed a Confirmation, and went away much impressed with the solemn and beautiful services.

Indiana.

Delphi—Rev. A. J. M. Hudson.

About the time of my last report, I began holding service in the village of Pittsburg, two miles distant, on the west side of the river, (Wabash.) This has been continued ever since. My time has been spent *alternately* between Delphi and Pittsburg. At this latter place a parish (St. Peter's) was organized some years ago, but through adverse circumstances had gone to decay. Yesterday, (Easter Monday,) in company with one of St. Mary's Vestrymen, I went to P., by previous notice, for the purpose of reorganizing St. Peter's. Service had been appointed for the evening; but, on account of floating ice in the river, I had to return before dark. We however called on several of the most prominent citizens, and every one cheerfully gave his consent to serve as a vestry man. More than our canonical number (nine) can be had. On Saturday next, 3 P. M., they are to meet and organize. This result is altogether beyond what we had dared to hope. No people could, in like circumstances, be more friendly than these are to the Church. Their attendance on the Church Service is full, punctual, steady, and interested. Both before I begin, and as I proceed, I tell them where "to find the places;" so that

at present they nearly all join in the service, and make a prompt and animated response. We are kindly allowed the use of the Baptist house of worship, free of charge.

Here in Delphi, at our parish meeting yesterday morning, there was a good attendance. A new vestry, nine in number, was elected, and afterwards organized. In every item of business there was the kindest feeling, and the promptest action. All stood ready with head and heart, hand and purse, to serve the Church. All this is in the past; what the future has in store for us, we know not. Some few are candidates for baptism; a class for confirmation is being formed; and various measures are on foot, all having in view, with hearty good-will, the prosperity of the Church.

Since my last report, I have obtained from the Bp. White Pr. Bk. Soc. Phil., Pa., a donation of 150 Pr. bks. Also from the Bp. White Parish Lib. Association, Phil., Pa., a donation of 25 volumes (not yet arrived) for clergyman's use. Also here I have in progress a subscription for a "Parish Library of Popular Church Books, for Free Circulation, to be in charge of the Vestry of St. Mary's." Of this class of books we have a few; but the demand for information is so earnest and urgent, that these few have altogether more than they can do.

But though everything about me looks up in smiling hope, yet I fear I shall have to go elsewhere. This location is widely known as a sickly one. Narrow, pinching means, and continued sickness (two of our children died the past winter of brain fever) are fast wearing us out.

Lawrenceburgh—Rev. E. C. Pattison.

ON the fourth Sundays of October and November, the little church at this place was opened for divine worship, according to the then existing arrangement. From that time to the present, regular semi-monthly services have been held here, and the holy Communion has been administered three times.

Our congregations seldom exceed thirty, still we have no reason to be discouraged. The practical appreciation of the doctrine of Christian charity, evinced by the few faithful and devoted souls in this small parish, is worthy of note, as their last offering for Domestic Missions, \$16 50, fully testifies. A class for confirmation is now being prepared.

Shelbyville—Rev. E. C. Pattison.

EARLY in November I accompanied the Rev. Dr. Talbot to this place, on a reconnoitering expedition. It is 26 miles from Indianapolis, a town of some 2,000 souls, and the seat of Shelby, one of the richest counties in the State. Instead of finding only one or two who might be persuaded to aid us in our efforts towards the establishment of the Church

services there, we found at least a dozen ready and willing to do so, and, in fact, they expressed themselves as having been long anxious to have preached to them the pure and unadulterated Gospel truth, being wearied out and disgusted with the preaching of politics from the pulpit. In my subsequent visits, I found that quite a number of the inhabitants were children of our Mother Church of England. They, of course, are right glad to feel at home once more, some of them having been deprived of the privilege of their own communion for nearly thirty years.

Three services were held there up to the first Sunday in Advent. For some weeks after that, we were unable to procure a place for public worship. On the 20th of January, we obtained possession of a small upper room, capable of holding some sixty persons. In this room we have had regular semi-monthly services ever since; and the attendance, notwithstanding the inclemency of the weather, has been very good, the room frequently being full.

I do not remember ever to have heard of a more interesting or encouraging opening for the Church than the one here presented. Among those who have come forward so gladly and zealously are some of the first men in the town, half a dozen of the county officers, many leading professional men, and several prominent merchants.

A very interesting class of adults is being prepared for baptism, and another for the rite of confirmation. At the time of my next visit I hope to organize a parish, and intend, as soon after that as possible, holding occasional week-day services at Flat Rock, an English settlement, some 15 miles east of Shelbyville.

Illinois.

Waverly—Rev. W. Dresser.

It pains me to be able to report nothing from my field of labour more calculated to "inform and quicken the Church" than what follows; yet it will be seen that though there is much to discourage, there is also something which speaks encouragement.

The stations assigned me are three—Carlinville, Chesterfield and Waverly, from the last of which I write. I entered upon my duties on the 1st of November, up to which time neither of these parishes had enjoyed the stated services of the Church for six years at the least. They were then in quite a flourishing condition; but in the interval have of course been very much upon the decline, and when I came to take charge of them, the state of things was perhaps a little worse than if the ground had been entirely new.

Carlinville is a town of some fifteen hundred or two thousand inhabi-

tants, an active growing place on the Chicago and St. Louis Rail-road, distant from Waverly about 25 miles. This station I visited the second week in November, designing to make arrangements for the regular holding of divine service there; but met with so little encouragement that it did not seem advisable at that time to do so, there being only two or three that I could find, at all favorable to the Church, and no place to be had for meeting stately. On visiting it again in February, I found some eighteen or twenty persons, mostly foreigners, some having moved to the town since my former visit; all of them very anxious for Church privileges. But unfortunately no place has yet been secured where the services may be held; every suitable room being otherwise occupied, and even the court-room being by some prohibitory act closed against all religious uses. This is lamentable, but as efforts are making to obtain some place, I trust this difficulty will ere long be removed. The parish at Carlinville owns four fine lots, deeded inalienably to it, near the heart of the town, where it is hoped at some future time a Church edifice may be erected.

Chesterfield is a village of some three hundred inhabitants, in the midst of a wealthy farming settlement, composed, to a great extent, of English families, many of whom were attached to the Church in the mother country, and retain their attachment still. This, however, was so much shaken by the sudden and to them unaccountable removal of their former clergyman, that, upon my first visit in November, they would give no countenance whatever to my efforts to re-establish the services among them, and I was compelled for a time to relinquish the undertaking. Upon renewing it again in the first of last month, I met with better success, and have now a monthly appointment there, which it is designed to extend to every other Sunday, if there should continue to be no place of meeting at Carlinville. They have no Church edifice, but have been kindly offered the use of the Congregational meeting-house two Sundays in a month. The large number of promising young persons belonging to the several families connected with the parish, make it an interesting and important post.

Waverly is a village containing about eight hundred inhabitants, and situated at an equal distance from both the other places, which are about ten miles apart. There is here a small Church building, in which I have officiated on every Sunday but one, (which was given to Chesterfield,) and upon the principal holy days. There are some eight or ten communicants. The ordinary attendance upon the services is very thin, and, though a contribution to the cause of Missions, and a subscription towards the support of your Missionary, which, considering the fewness of their numbers and their no great encumbrance with this world's goods, are both very liberal, would indicate a good degree of interest; yet, the place being removed from any of the high ways of travel, having little or no prospect

of growth, and being entirely pre-occupied by the various denominations, the likelihood that the Church can ever increase to any degree of thrift and strength, seems very small. Nevertheless we work, remembering that faith is in some sense strength, and that all rests upon "God that giveth the increase." We have also in operation a small but interesting Sunday-school.

M i c h i g a n .

Lyons and Ionia—Rev. D. B. Lyon.

SINCE my last quarterly report, our Church at Lyons has been completed, (excepting the spire,) and is now ready to be consecrated. For a country Church, it is indeed beautiful. Its size is 36 by 63 feet, built after the Romanesque style of architecture, with buttresses, balustrades, and spire 100 feet high, terminating in a cross. The windows are of stained glass, and the woodwork within is oak, grained and varnished. The whole cost of building and furniture is a trifle over \$4,000, which sum, with the exception of \$500, has been raised and paid during the past winter by the inhabitants of this place.

When we consider the fact, that six months ago there were not more than three communicants in the place, and no Church building of any description, and no stated religious services previous to my appointment here; when we consider that to nearly all the people here the Church services were as great a novelty as the Roman mass, we are filled with wonder and gratitude to God for the good work wrought in so short a time.

The Church has become the centre of attraction to the people; the object of their respect, and I may say veneration. Men, who but last summer could be seen on the Sabbath with their guns on their shoulders or fishing-rods in their hands, now seem to take pride in being in their places in the Church on the Sabbath with their families.

Although I have reported but five baptisms, yet there are over twenty infants and adults to be baptized soon. One man expressed his desire to me last Sunday to have his seven children baptized, and also to receive that sacred ordinance himself, and to be confirmed when an opportunity occurred. I have a class of ten persons ready to be confirmed, and awaiting the visit of our Bishop.

Through the blessing of God, my Mission to this place has been attended thus far with success. A large congregation has been gathered in this village in the wilderness, and services are held here morning and evening every Sabbath. As soon as the Church in Lyons is firm and able to sustain itself, I shall direct my special attention to Ionia and other places where I now hold occasional services.

Brooklyn and Junction—Rev. W. N. Lyster.

THE below-mentioned portions of wool from my flocks in the wilderness, when put together, are found to constitute no ordinary fleece. Those of my two most frequently-attended fields, let it be borne in mind, have long been unitedly struggling towards the erection of *one* fold, and have even been *talking* about *another*—the former a country-church edifice, of brick, as a model for our Diocese. Those in the remaining pastures have been visited by me only once in each month.

Offerings for Domestic Missions :—

Brooklyn.....	\$7 00
Junction.....	4 10
Tecumseh.....	10 00
Clinton.....	4 50
Homer.....	7 65
Total.....	<hr/> \$33 25

Last month I withdrew my services from St. John's Church, Clinton, as its pulpit is often supplied by the Rev. Joseph Prichard, a devoted and most efficient deacon residing in the village. I have also withdrawn my monthly week-day evening efforts from Christ Church, Homer, as its congregation now feels encouraged to make vigorous exertions towards obtaining the full services of a rector. At Tecumseh I officiate twice on the first Sunday in each month. Two exemplary lay-readers there perform service during my absence; and though within some years past many church families have left the neighbourhood, and but few come in to settle, we by no means feel disheartened. The church building has of late been refitted and much improved; the congregations are larger than might be expected in our circumstances, and several candidates for confirmation are awaiting the Bishop's visit.

At the Brooklyn and Junction stations, to which my time is chiefly devoted, I have much encouragement from a rapid increase in the numbers attending services. The erection of our church edifice at the latter place was interrupted much last autumn by harvest difficulties, and the sickness of persons whose exertions were required in the good work. We have done something, however, during the winter, in drawing materials to our churchyard, and hope, ere long, to send you tidings of much interest on this subject.

Saginaw City and County—Rev. V. Spalding.

THE condition, moral and religious, of that portion of the Missionary field committed to my care, is far from being so prosperous at this time, or so promising for the future (I grieve to say it) as that which has been presented in the reports of some of my brother Missionaries in the North-West. Previous to the time of my appointment by the Domestic Com-

mittee as their Missionary at this station, I had been here a considerable time, endeavouring to set forth "the unsearchable riches of Christ," with few helps and many hindrances, so many that I must have fainted under them, but for the sure promise of the Master "to be with the ministers of Apostolic succession to the end of the world." Confiding in this promise, I have gone on steadily, if not patiently and hopefully, sowing the seed of the Word in this thorny ground, scarcely expecting ever to taste fruit of it myself, but trusting there will be a time when another shall reap some small portion of that which I have sown, that it may not all be "choked with cares, and riches, and pleasures of this life."

A summary of the tangible results of my labours here, up to this time, will best inform the Committee as to the present state of the Mission. This summary is, in brief, as follows:—Infants baptized, 37. Adults baptized, 9. Persons confirmed, 21. Present number of communicants, 34. Communion administered, 22 times. Marriages, 13. Burials, 21. Contributions for Foreign Missions, \$26. For Domestic Missions, \$21. For Diocesan Missions, \$65. For Diocesan Episcopal Fund, \$415. So far, these numbers and sums express the aggregate in the three principal villages in the county, at which I hold services statedly, one third of the Sundays and holy days in each, to wit, Saginaw City, where I reside, which was the original site of the Mission, and East Saginaw and Lower Saginaw, at each of which a distinct parish has been organized under my direction, with the approval of the Bishop. At the first named place, since I came here, a church edifice of wood, of respectable appearance and dimensions, (60 by 40 feet,) has been erected, (but not yet finished, lacking the pews and plastering,) at an expense of nearly \$3,000, about \$2,000 of which has been raised exclusively in this parish, (St. John's, Saginaw City.) At Lower Saginaw, some preparation has been made for building a church edifice, and its commencement may be anticipated during this next summer. The same project was agitated, quite lately, in East Saginaw, which is, at present, much the largest of the three villages, containing upwards of 2,000 people, as they estimate. These three villages, beside three or four smaller hamlets, are all situated on the Saginaw River, within a distance of 16 or 17 miles below this place, (Saginaw City,) which is the upper one, and are frequented, during the season of navigation, by lake steamboats and ships of burden, from Detroit, Chicago and elsewhere, engaged in the lumber trade, which affords employment, directly or indirectly, to nearly all the inhabitants of this region. Such is the physical aspect of this part of the field.

I wish it were in my power to present as favourable a view of its spiritual state. But, owing perhaps to the roving life induced by the principal occupation of the men of the country, they have contracted a very general and inveterate habit of carelessness and indifference about their religious duties—only a few of them ever attending public worship

at all, except on occasion of a funeral, or some extraordinary occurrence—leaving this duty the rest of the time to be done for them by proxy, by their wives, and sisters and daughters. This is one of the hindrances which the Gospel has to encounter here. Another, and the chief one, which is the parent of the former, as it is indeed the root of all evil, is an absorbing thirst for gain—a restless haste to be rich, that leaves its poor victim no mind and no time to hear of “a better and an enduring substance.” This mania has attained a prevalence and a degree of virulence in the country which makes it almost insuperably difficult to reduce the present generation of men “to the obedience of Christ.” Another hindrance is the spread of infidel or semi-infidel principles, growing naturally, if not necessarily, out of the “*sect-rent*” condition in which the Christian faith is presented for acceptance here, as it is, alas, almost everywhere else. Nearly half the population of this county consists of Germans, who have brought with them the religious dissensions with which their old country is torn. These, in addition to the usual varieties of belief found in all our country villages, render quite unavailing that cogent motive for the world’s conversion which our Blessed Lord suggests in His prayer for His disciples, “that they all may *be one*, as thou, Father, art in me, and I in thee, that they also may *be one* in us, *that the world may believe that thou hast sent me.*” So much for my hindrances.

Helps, also, I said I had, a few. Among the most efficient of these, of human kind, are the ladies of my several congregations, the blessing of the Highest be upon them. Out of the 34 communicants above reported, 30 are of “the softer sex”—“softer,” in the best sense of the word—more humble and docile, and susceptible to religious impressions, than the harder one, as well as more self-denying, and more ready to undergo personal privations to aid in spreading the Redeemer’s kingdom. A noticeable instance of this took place at our late Easter communion here. A little girl, a child indeed in years, but a woman in fervent devotion to God was confirmed last spring, and has since partaken regularly of the Holy Eucharist with us. On the occasion referred to, this dear child was in her place as usual, and when the plate came around for the alms, she modestly deposited in it a neat little paper box, labelled “Easter offerings.” On opening it, I found it nearly filled with minute silver coins of various denominations, amounting, in all, to \$2; the largest offering, by much, that the plate contained. As I counted over the pieces, I could not but think of the stern renunciations of appetite and vanity to which little —— must have subjected herself to lay up this sum, out of the trifles given her from time to time by her parents to lay out as she pleased for childish gratifications suited to her age. Each dime told me the tale of a distinct victory achieved by this young soldier of the cross over some enemy to her soul’s health—over sensuality, or covetousness, or pride, or greed, or selfishness, in the name and for the love of God. A few incidents

of this sort, together with the fact that not a few of those who "believe and consort with us," as with Paul and Silas of old, are "of the chief women"—these things help me to labour on, and to continue struggling against the opposing flood of worldliness, and indifferentism, of prejudice, and error, and infidelity, confident that where such helps as I have named are found, where there are such signs of life, my labour, at last, "shall not be in vain in the Lord."

Ontonagon—Rev. William Kelly.

It is extremely difficult for those living at a distance to form correct conceptions of this country. The state of society and physical character of the region are so different from other portions of the country.

The village of Ontonagon is situated at the mouth of a considerable river, from which it takes its name. It is the only port of entry for sixty miles in one direction, and ninety in another. Besides, such is the nature of the coast, that it is questionable whether there is any other place within this distance where vessels can make a safe entry.

The copper range stretches along a succession of bluffs from 600 to 800 feet above the lake level, and from twelve to fourteen miles from the shore. The miners on this range, for from forty to fifty miles distance along the range, do their business through this place. Here they ship their copper, and receive their provisions, supplies and machinery.

From this it follows that just as the mineral resources of this part of the copper range are developed, the business, the population, and importance of this place to the Church must increase.

I entered upon my duties at this place last June. Preparations were immediately commenced for building a church, and in November the work was commenced. It is hoped that it may be finished in June or July. By the advice of the Bishop of the diocese I prepared a circular, and sent copies of it to several hundred of the clergy and laity of the Church, both East and West. An appeal for assistance was also published by me in the "CHURCH JOURNAL," at New-York. The whole amount realized by mail from the circular and appeal was \$39. This, I confess, made me sad, and caused me to wonder why the Church talked so much about extending her holy influence, and yet was so little disposed to assist in the blessed work. It was the more painful, because both the Presbyterians and Papists have a church in the village, and we are obliged to worship in a not very superior school-house. And this privilege we could only enjoy every alternate Sunday. Sometimes I thought surely if our wealthy brethren, who can go on a smooth walk to Church, and who worship in a warm and comfortable house, had to wallow through snow-drifts in a cutting, blinding snow-storm to a school-house, and when there, find the only way of keeping the door closed was by pushing a bench

against it, they would be more liberal in assisting us to build a sanctuary where we might worship the God of our Fathers.

Two noble churchmen in Detroit, knowing our circumstances, and the importance of establishing the Church in this place, gave us, unasked, each \$150, and one in Boston \$100. The few attached to the Church here have, to their ability, and beyond their ability, exerted themselves towards the erection of a church, but yet we need assistance from abroad. Oh, that those whom God has blessed with abundance would open their hearts and hands, and send us means to complete our labour.

Notwithstanding all the hindrances, I think some progress has been made. Our congregations are larger, and the responses much better, and joined in by a greater number than when we commenced. And the ways of the Church have become better known and more respected. Those acquainted with the village for years say, there has been less drunkenness and dissipation during the past winter than ever before. How much of this has been owing to the pure worship and quiet influence of the Church, and how much to the hard times, is only known to Him who knoweth the secrets of all men. The Sunday-school of "Christ Church," Detroit, presented us with a library from our own Sunday-school Union, and we have a small Sunday-school.

But in addition to the population of this growing village, there are thousands of miners scattered along the mineral range, whose spiritual destitution calls for the services of the Church. Of this population, the agents, overseers and clerks are chiefly Americans. The miners are chiefly English, Irish and Germans. The Germans are partly Lutherans and partly Papists, and some of them unbelievers. The Irish are nearly all Papists, and the English are either Methodists or Churchmen, but nearly all have a strong attachment to the "Church of England," as they call our services. Not long since I spent several days visiting a section of the mines. I visited all the Protestant families on one location—found all except one woman, who "did not know," had been baptized in the Church in England, and a goodly number had been confirmed there. They all showed much pleasure at seeing a church clergyman. One man told me if he had thirty children he would have them all baptized in the "Church of England." "And," said he, "nine-tenths of the Methodists would stand up for the Church." Next day, in the public congregation, I administered the sacrament of holy baptism to an infant, which they intended to have brought to me for that purpose, a distance of 21 miles, had it not been for that visit. In the morning I preached where those of three mines could assemble, and in the afternoon went nine miles and celebrated public worship, in the evening, at a mine, where I was the first Protestant clergyman who had ever preached. A short time before that an English miner brought his little infant 14 miles to have it baptized in the Church, and told me that the Papists had tried to prevail on him to take it to the priest, but he told them that he "would christen it himself

first." The besetting sin of all these men is drunkenness; yet amid all their ignorance and degradation, they have some attachment to the Church of their fathers, and I am persuaded that no other system but that of the Church of Christ can exert much salutary influence upon them.

But, alas, in all this mineral range, there is not one resident Protestant clergyman of any denomination. Rome has one Missionary at Ontonagon and one at the mines.

The Missionary at this point can do but little for them. The distance is too great, and the roads so bad from here that he could not endure it, even if he could spare the time. Besides, the regulations of the mines interpose another obstacle. The miners are divided into two corps—a day corps and a night corps. If his visit is on a week-day, he can have no congregation; and he can spare only an occasional Sunday, and what is that for such an extent of country. If there could be a Missionary who would reside at some point towards the centre of the range, and visit different locations on different Sundays, he might do an unspeakable amount of good, and "hide a multitude of sins." If there is one place in the United States which has a stronger claim than another upon the English Emigrant Aid Society, it is this; for it is questionable whether there is any other place in the land where so many children of the English Church may be found together.

Wisconsin.

Delafield—Rev. James De Koven.

DURING the past six months there has been much to encourage me in my labours in this place. The services have been well attended, and the congregation is, I trust, steadily increasing. The Bishop visited the Church upon Thursday evening in holy week, and confirmed six, making 24 that have been confirmed during the past 18 months. One of the most interesting features in connection with the parish is the parish school, in which there are about 40 children under daily instruction. Their improvement is very gratifying. Your Missionary is convinced that there is nothing which will in the end so much contribute to the growth of the Church in a Missionary station as the careful training of the children. There have many instances come under his eye of cases in which the parents have been brought into the Church through the influence and example of the children.

It should be added, that it is in a great part owing to the noble liberality of a layman of the diocese of New-York that your Missionary is enabled to support the school.

Through the offerings of the parishioners, a good melodeon has been procured for the use of the Church, and by the liberality of one of the com-

municants, to whom the Church owes much, the Church has been provided with proper and appropriate furniture.

There has been a very good attendance at the week-day services during the Lenten season, and your Missionary trusts that by the blessing of God the Church will soon be established upon a permanent footing in this place.

Fond du Lac—Rev. G. B. Eastman.

I HAVE very great pleasure in announcing, (as you will learn from the accompanying resolution of the vestry,) that this parish will, from the present time, become self-supporting. I therefore tender to the Committee my resignation as a Missionary at this station.

Since the date of my last report, twelve have been added to the number of communicants, five have removed, and one has died. I have solemnized five marriages, baptized two adults and two infants, and officiated at three funerals. The parsonage then being built, was finished and occupied by the rector early in the winter.

In reviewing the 18 months I have been in this parish, I find abundant reason for devout thankfulness. I have experienced great kindness and liberality on the part of my parishioners, and found them ever ready to cooperate with me in every good work. Much has been accomplished; and I trust, through God's blessing, we shall continue to prosper, and a few years more will see us, not only well furnished with all the accessories of external worship, but rich in the gifts and graces of the Holy Spirit, and ready, with a free heart and liberal hand, to repay to others the aid which has been so generously extended to us.

On the 14th of March I visited Calumet, a village twelve miles north of this, on the east side of Lake Winnebago, and held an evening service. Here are a number of Church families very desirous of the ministrations of the Church. I have made arrangements to supply them with occasional services.

Wisconsin—Rev. H. M. Thompson.

SINCE my return from the East, whither I went seeking aid for our building here, I have been steadily, and with no omission in the performance of my duties, and I trust not in vain. The hall which we had been using, became, in the winter time, altogether too comfortless for use; and for three months past we have been using the basement of the new church, a rough, unplastered room, more like a *cellar* than anything else. Services have been held twice every Sunday, though the storms have, during the winter, rendered attendance really a difficulty, especially in a low, cold, smoky cellar, with the thermometer so hopelessly *down* that we scarcely inquired its whereabouts.

During Lent, services have been held, with lectures on Wednesday and Friday evenings, and during Passion-week every day, morning and evening. I have myself, at these services, acted as sexton, ringing the bell, building the fire, changing and arranging the benches, trimming the

tamps, etc., but often aided by one of the gentlemen. Why we have done thus, is simply because we can barely afford to pay a man for such services on Sundays.

Under all the unpleasantness of our condition, our congregation is regularly on the increase. The *cellar is filled* with worshippers, attentive, and daily improving in responses, and active participation in the services. Being in Deacon's orders yet, the communion is only administered occasionally, and less often, because I cannot well bear the expense of traveling in order to an exchange. I did, however, exchange last Sunday, and I believe most of the communicants participated. Allow me to say here, for the attention of our Eastern brethren, that we are often greatly annoyed by want of care in communicants, or in their pastors, in removing hither without letters of introduction and transfer. Persons poorly instructed in our ways, we daily find, who are communicants; confirmed in such and such a parish, but living here, and supposing they yet belong to that parish, and must not communicate with us because they have brought no "letter." And others, again, who seem to have left their religion when they left their parish; and others, whom the minister may hear of as attending some other worship, because they gave their letters there; and others, of whom he may not hear for months, because they have no letter, and are too backward about introducing themselves.

It seems to me a good deal of this might be remedied by the pastors of congregations from which removals are taking place. Let them see the family emigrating, poor or rich; let them see they have *Prayer-books*—a good supply; let them take Stanfords' Register, and find the name of the clergyman nearest where they are expecting to reside and write a letter of introduction, and ninety-nine times out of a hundred they will visit him at once on their arrival, and he will place them where they belong. But it is at present terribly annoying to find a family who tell you they have been in your parish three months, and have all along been wondering why you did not call to see them, as they are Church people. You ask them why they did not call to see you? They answer, they had no introduction, and even wonder you should expect *them* to call. They seem to think the Missionary must have some supernatural knowledge of their arrival. But in towns West, where families are arriving at the rate of three hundred and sixty-five a year, one gets bewildered. Let the clergy East look to this canonical duty.

Since my last report, a parish-school has been begun. It is now in the second term, numbers fifty-three scholars, and employs two young ladies as teachers. I open the school every morning with the Psalter and Selected Collects, and teach the classes in Latin, Greek, and mathematics, being occupied thus till noon. Of course, my services there are gratuitous—performed simply to *start* the enterprise, until it can go *alone*. Our church building, the cause of many anxious days and nights, is now, I am rejoiced to say, approaching completion. The windows, stained in New-York, will probably be here to-morrow; they are paid for. The unfinished plastering will be complete I trust in a couple of weeks, and the pews are almost ready for putting up. I have been Secretary, Treasurer, and Building Committee, all in one, and I am not sorry to think of a little rest from mere *money* distractions. The house will seat about six hundred, and will be nearly filled at once, and undoubtedly entirely so within a year. The Bishop comes on the 1st of June, when I hope it will be consecrated. We have received from friends in various parts of the Church, and from those of all shades of opinion, much encouraging aid in this undertaking, and we return them our hearty thanks. I think they may

congratulate themselves and us on building a church of the size of this within one year. (The corner-stone was laid 15th of June last.)

From our clear prospects at present, I have no question but that I can have the pleasure of dispensing with Missionary aid for this parish after the current year. It certainly will not be a lack of disposition on my part, to straiten myself for that end.

Appointments.

IN Ohio, Rev. W. C. French, to Ironton; Rev. Edward Magee, to Mission Chapel in Cincinnati; Rev. R. K. Nash, to Wooster and Ashland; Rev. Edward Meyer, to Akron; Rev. Joseph Ryan, to Warren—all from Oct. 1st, 1855. In Missouri, Rev. H. H. Prout, to Independence; Rev. J. W. Dunn, to Hannibal; Rev. Francis K. Holeman, to Weston—all from Jan. 1, 1856. In Georgia, Rev. W. H. Clarke, to Rome—from March 1, 1856. In Alabama, Rev. G. W. Stickney, to Auburn and Tallassee—from March 1, 1856. In Mississippi, Rev. S. J. Hayward, to Itinerate—from Oct. 1, 1855. In California, Rev. David F. McDonald, to Benicia—from Jan. 1, 1856.

Resignations.

REV. J. B. Wakefield, of Hillsborough, Indiana—from January 1st, 1856. Rev. James Philson, of Raymond, Mississippi—from Jan. 1st. Rev. L. P. Rucker, of Washington and Independence—from April 1st. Rev. George B. Eastman, of St. Paul's, Fond du Lac, Wisconsin—from April 1st. Rev. A. Louderback, of Davenport, Iowa—from April 1st. Rev. R. A. Cobbs, of Tuscumbia and Cortlandt, Alabama; and Rev. J. H. Ticknor, of Livingston and Choctaw, in the same Diocese—both from April 1st.

Acknowledgments.

DOMESTIC MISSIONS.		Rhode Island.	
THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from March 20, 1856, to April 20, 1856—		<i>Jamestown</i> —St. Matthew's.....	2 00
		<i>Woonsocket</i> —St. James, add'l...	5 00 7 00
		Connecticut.	
		<i>Hebron</i> —St. Peter's.....	5 00
		<i>Jefferson Co.</i> —St. Matthew's....	11 45
		<i>Meriden</i> —St. Andrew's.....	20 00
		<i>Naugatuck</i> —St. Michael's.....	14 50
		<i>Ridgefield</i> —St. Stephen's.....	25 04
		<i>Southport</i> —Trinity.....	22 43
		<i>Thompsonville</i> —St. Andrew's, for Oregon.....	1 00
		<i>Warehouse Point</i> —St. John's S. School, for Oregon.....	8 00
		<i>West Hartford</i> —St. John's.....	3 21 110 63
		New-York.	
		<i>Brooklyn</i> —Holy Trinity, Easter offerings of a class in S. School, for Duck Creek...	8 00
		<i>New-Windsor</i> —St. Thomas add'l	2 00
		<i>New-York</i> —All Saint's, for Bp. Kemper's jurisdiction.....	100 00
		Ascension S. M. ½.....	50 00
		Incarnation, Good Friday Collection, for Oregon....	91 64
		St. Mark's, A parishioner, of which \$50 is for Kansas and \$50 for Nebraska....	100 00
		A member of the Domestic Committee, (special,) for Minnesota.....	50 00
		<i>Rhinebeck</i> —Messiah, Easter of- fering, for Oregon.....	11 13
		<i>Ulster</i> —Trinity.....	10 00 422 27
		New-Hampshire.	
<i>Concord</i> —St. Paul's.....	16 68		
<i>Hanover</i> —St. Thomas.....	3 00	19 68	
		Massachusetts.	
<i>Boston</i> —Advent.....	23 00		
Grace, for Oregon.....	43 37		
Trinity, ditto.....	31 00		
<i>Dorchester</i> —St. Mary's.....	47 75		
<i>Fall River</i> —Ascension, for Epis- copal Missionary Associa- tion.....	3 65		
<i>Lanesborough</i> —St. Luke's, a member.....	3 00		
<i>Medford</i> —Grace.....	17 00		
<i>Nantucket</i> —St. Paul's ½.....	1 50		
<i>Newburyport</i> —St. Paul's, for Iowa.....	10 00		
<i>Roxbury</i> —St. James', of which \$21 is for Episcopal Mis- sionary Association.....	30 00		
<i>Salem</i> —St. Peter's.....	60 00		
<i>Waltham</i> —Christ, for Episcopal Missionary Association....	50 00		
<i>Woods-hole</i> —Messiah, ditto.....	30 00	350 27	

Western New-York.			
Rochester—St. Luke's, Mrs. Whittlesey, of which \$10 is for Iowa and \$15 for the Episcopal Missionary Association.....	40	00	
Pennsylvania.			
Birdsboro'—St. Michael's.....	2	00	
Morlatin—St. Gabriel's.....	6	00	
Pottstown—Christ.....	22	00	
“In memory, on the birthday of Lewis”.....	5	00	
“Second anniversary of the birth of little Antes.....	5	00	
Wayne Co.—St. John's.....	2	00	
Zion.....	2	00	44 00
Delaware.			
Newcastle—Emmanuel, offerings of a family.....	10	00	
Maryland.			
Baltimore—St. Paul's, Missionary Meeting.....	179	02	
Do. add'l.....	20	00	
College of St. James.....	40	00	
Prince George and Charles Co. —Anonymous.....	4	00	
Talbot Co.—St. Peter's Parish.....	100	00	
Washington, D. C.—Epiphany.....	50	00	393 02
Virginia.			
Meherren Parish—Christ and Grace Churches.....	28	00	
Do. do. Sewing Society.....	25	00	
Middlesex—Mrs. R. of which \$40 is for Episcopal Missionary Association.....	50	00	
Moore Parish—St. John's, ½ for Episcopal Missionary Association.....	7	60	
Petersburgh—Grace, add'l.....	3	00	113 50
North Carolina.			
Leakesville—Rev. J. R. Lee, ½.....	20	00	
Raleigh—St. Mary's Hall.....	25	00	45 00
South Carolina.			
Collections in South Carolina, &c., towards the outfit of the Messrs. Sellwood to Oregon, as per statement of J. K. Sass, Esq.....	1521	78	
Georgia.			
Athens—Mrs. W. A. Carr.....	3	00	
Augusta—Atonement.....	7	69	
Columbus—Henry Hall, Esq., for Oregon.....	250	00	
Macon—Christ, Mrs. Wakeman, for ditto.....	50	00	
Do. Mrs. Jones, ditto.....	5	00	
Do. Mrs. L. W. Whittle, do.....	10	00	
Savannah—Christ.....	165	00	490 69
Florida.			
Monticello—Christ, two poor members.....	10	00	
Alabama.			
Mobile—Christ, for Episcopal Missionary Association.....	10	00	
Tuscumbia—St. John's, ½.....	5	00	15 00
Mississippi.			
Holly Springs—A Churchman, ¼.....	50	00	
Kentucky.			
Versailles—St. John's.....	16	00	
Louisiana.			
Thibodeaux—St. John's.....	20	00	
Ohio.			
Cincinnati—German Mission.....	4	05	
Hillsboro'—St. Mary's.....	6	06	
Norwalk—St. Paul's.....	13	00	
Tiffin City.....	5	44	28 55
Indiana.			
Bristol—St. John's.....	2	00	
Hillsboro'—St. John's.....	3	00	
Laporte—St. Paul's, of which \$1 26 cts. is from Sunday school.....	7	27	
Richmond—St. Paul's, of which \$4 is from Sunday School.....	8	00	20 27
Illinois.			
Chicago—Atonement, Sunday School, for Episcopal Missionary Association.....	10	00	
Lancaster—M. S. Marsh, Esq.....	10	00	
Providence—Zion.....	3	00	
Tiskilwa—St. Jude's.....	12	00	35 00
Michigan.			
Brooklyn.....	7	00	
Brooklyn Junction.....	4	10	
Clinton.....	4	50	
Grosse Isle—St. John's.....	2	00	
Homer—Christ.....	7	65	
Tecumseh—St. Peter's.....	10	00	35 25
Wisconsin.			
Duck Creek—Hobart Church, Indian offerings.....	5	82	
Mineral Point—Trinity.....	10	00	
Prescott.....	2	00	17 82
Iowa.			
Cedar Rapids—Grace.....	11	25	
Missouri.			
Savannah—An aged member....	8	00	
St. Charles'—Trinity.....	8	00	16 00
Minnesota.			
Cottage Grove.....	4	30	
Douglas.....	5	40	
Hastings—St. Luke's.....	8	65	
Prospect Grove.....	4	35	
Red Wing.....	4	25	26 95
Arkansas.			
Fayetteville.....	2	00	
Miscellaneous.			
A Friend to Missions.....	3	00	
Rev. D. Mc Manus, U. S. A.....	5	00	
Interest on Kentucky Bonds.....	300	00	
C. E. P.....	2	00	310 00
Total from March 20 to April 20, 1856.....			\$4,182 43
Total since Oct. 1, 1855.....			\$30,315 56

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1856.

THE FOREIGN MISSIONARY TREASURY.

As our pages have several times, since the opening of the present financial year, contained earnest statements with regard to the hindrances our Missions were suffering from inadequate contributions, it is a pleasure now to add, that those statements have not been uttered in vain. Through the blessing of God, an increased interest has been manifested in our work; many parishes which have long been our supporters, have far exceeded in their contributions, this season, the amounts they have been accustomed to give: quite a number of others have accompanied their offerings with the remark, that "this is the first Foreign Missionary contribution from this church;" while, in very many cases, remittances have been made doubly acceptable, by kind words of interest, and expressions of cheering encouragement. We entered upon the year with an amount of arrearage, which often elicited remarks of profoundest solicitude from the members of the Foreign Committee, when assembled from fortnight to fortnight to deliberate upon their affairs: but the contributions have come in with so much liberality, that we are encouraged in the hope that the time is not distant when we shall be once more set free to enlarge our operations, in the fields now calling upon us.

A private letter from the Rev. Mr. Hening, of the African Mission, who is now engaged in behalf of the Foreign Committee as an agent in some parts of the South, contains some paragraphs of an interesting and cheering character. Writing under date of 28th Feb., he remarks :

“ My success in pleading for Missions has been most encouraging. Trinity Church, Columbus, Geo., made an offering to the cause, of \$238. A pleasing incident occurred at this place. In the morning I preached from the text, ‘ Ethiopia shall soon stretch out her hands unto God.’ In the afternoon, when the Rector opened his bible for the lessons, he found in it a package containing a hundred dollars, placed there by an unknown hand, with this endorsement, ‘ Ethiopia shall not stretch out her hands in vain.’

“ This is not all. On Monday, a wealthy gentleman of the congregation called upon me, and proffered a donation of \$4,000 in land, to the Mission.

“ Even this is not all. I had made an earnest appeal for additional laborers, in view of the recent cheering intelligence from Africa. Three ladies of the congregation, all of the right spirit, and eminently qualified, are seriously pondering the question, ‘ Lord, what wilt thou have me to do ? ’ ”

In a subsequent letter from New-Orleans, he adds, “ I am doing a good work here. The collections in St. John’s Church, Mobile, amounted to \$515. The congregation has set a noble example.”

These manifestations of interest, and the enlarged contributions from the Church generally, are most cheering to the Committee, and will relieve the minds of our Missionaries abroad, from the oppressive apprehension that their efforts must be paralyzed by want of adequate support from the Church in this country.

WEST AFRICA.

JOURNAL OF REV. C. C. HOFFMAN.

ROCKTOWN, September, 1855.

Thursday, 6th.—Had our usual Missionary meeting this evening. I have proposed to our native Christians at this Station, and at Fishtown, to aid in the support of G. W. Hutchings, a native youth, who leaves this station next week to live among his own people on the Cavalla river. They cheerfully responded, and contributed \$1 39. One youth, a school-boy not receiving any salary, went to the bush and gathered a bundle of rattans, which he split and offered for sale, and gave the proceeds, nine cents, for the work of God. And a poor blind boy, who receives but six shillings a month, wanted to give a portion of this for the spread of the Gospel.

Sunday, 9th.—Baptized this morning three school boys, Alonzo Potter, George M. Randall, and E. W. Hening, with a native youth from the Leather town, whom I called "George." These all gave most delightful evidence of the renewal of the heart by the Holy Ghost, and they are a source of comfort and joy to my soul.

Monday Evening, 10th.—Had a farewell meeting at the house of G. T. Bedell, to commend to God's blessing and care, E. W. Hutchings and his wife, who, for the Gospel's sake, are going to live among the Babo people on the Cavalla river; thus the Gospel is being sounded forth.

Sunday Morning, 16th.—Thomas Large, my native gardener, and John D. George, a school-boy, came to me to ask if I would let them go to Middletown to teach the people, in place of Hutchings. Blessed be God, who thus gives to these youths a desire to spread his truth among their own people.

Monday, 17th Sept.—Blessed be God: three native men have expressed to me their desire for baptism. They providentially met in my study this morning, and I talked and prayed with them. One is the son of the head man of the town. He has three wives, but heartily assures me of his entire readiness to relinquish two, and join the people of God. Polygamy is a powerful obstacle to the spread of the Gospel, but not too powerful for grace to overcome.

Accidentally saw a note from a school-boy at Cavalla, asking the prayers of one of the boys who were baptized last Sunday, and congratulates him on his being a Christian. Had a visit from a German traveller, Mr. P. Schoelien.

Sept. 21.—Went to town, as usual, on Saturday afternoon; found in the Bodia, the keeper of the town gree-grees, a most earnest advocate for the superstitions of the country; but at a neighbour's house an humble inquirer after Christian truth. Here I was joined by the man before referred to, who desires baptism. He came to evening prayers, and spent

a half hour with me. He is joyful through hope, and seems to have been taught of God. I briefly explained to him the Creed, and the Lord's prayer.

Sunday 23.—After Bible class, at 7 o'clock, A. M., I started for Fish-town, the people having long been anxious for me to spend Sunday with them. I reached there at half-past 10, and addressed about 250 people, morning and afternoon, under the shade of spreading trees. They were attentive. Two are candidates for baptism. Returned to Rocktown in time for evening service, and preached.

Tuesday 25.—An exciting scene! A man was taken sick and died in the road to-day. His corpse was brought to the town, and the bearers of it struck it against the house of his brother. This was an indication that the brother had caused the death by witchcraft. The man accused thus, was one of considerable influence; and, knowing the consequence, he fled to the mission-house for protection. I found him in the parlour; and descending the stairs, observed a crowd of men (the soldiers) rushing into the house, and with angry words and fiercer looks demanding the man. Believing he was innocent, and unjustly accused, and having sought my protection, I was not willing to give him up to what I believed would have been certain death, so incensed were the people against him. So, although the lower room was full of men demanding his surrender, with the assistance of some native Christian youths, and two native friends, we stood at the foot of the stairs, and kept them down. They feared to use violence; and finding us resolute, they gradually left the house, and we barred the doors, they continuing however to make a great noise outside. Gradually they went away, and we, supposing we would not be more annoyed, were taking dinner, when guns were fired near and the crowd approached again, bringing the corpse with them. Those who carried it pretended that it would not pass the house, so it was brought in the gate, carried violently about, and round the house, and struck against one of the pillars. I had barred the doors, and we continued our dinner, the people still making a great noise outside, and demanding the man, to give him sassa-wood. The poor man was a good deal frightened, as well he might have been, for death seemed very near. I told him to prepare for it, to repent of his evil ways, and seek pardon through the blood of Jesus. He seemed affected by the conversation, and knelt in prayer. After about half or three-quarters of an hour, the corpse having been carried away, the people gradually left, and the sisters and brothers, wives and children of the man stole in to see him. I would gladly have been rid of him, but it was thought best for me to keep him over night, as people would watch for him in all quarters. Towards evening, however, one of the head men came to take him away to Middletown, the soldiers having consented to his going there to drink it. The man being willing to go, I gave him up, and with no little satisfaction saw him depart.

The next day I saw a number of the people; some of the most violent were at the mission-house, and I found I had rather pleased than offended them, in preventing the murder of 'this person—a night's rest seemed to have restored their reason.

Sept. 27.—Went this afternoon to preach in a town near. The head man's house, where I usually preached, was full of women, who had come to mourn for the man who two days before had died, so did not stay. Turning my steps to another part of the town, I found the men busy making a new house; they begged to be excused, saying they would hear me on Sunday. Fatigued, and having a lecture in the evening, I did not feel able to go to another town, and was leaving, when I stopped at a man's house, and sat in the door-way. I told him how I had come to preach, but none would hear. He seemed sorry, and inquired if I could not come the next day. He seemed serious, and I sat a half hour talking with him, and the others in the house; a few gathered also outside. The man of the house said he wanted to know more of God's word; that it was good and true; that he did it as far as he knew it; he had no gree-grees, and observed the Sabbath. He acknowledged that he had been a great sinner, done everything bad, except "making witch." I told him that the anger of God was upon him, and that there was but one way of escape; that life was uncertain; that he should at once turn to God, repent, believe, and be baptized. He said he needed instruction in the things of God. I replied, I was their servant for Christ's sake; that I would come and teach him, or they should come to me at any hour, as most convenient for them. A man in the house, who had been an attentive listener, said the people should not delay to turn to God; that he believed there was now a new spirit among the people, and that they believed the word of God. Would that I could give the earnest looks and expressions of these men, whose hearts God seemed to have touched. They promised to come to the mission-house for instruction.

Sept. 28.—The man at whose house I stopped yesterday, was as good as his word, for at 12 o'clock to-day he came for the express purpose of hearing of the things of God. And he came humbly, and listened most attentively. I earnestly hope God will lead him from strength to strength.

In the afternoon went to Fishtown to preach. About fifteen people waited for me in the mission-house to hear "God's things." Having talked to them, and found them serious listeners, I went to an adjoining room, and had devotional exercises with the few Christians who live at the station; then to the native town, and preached to a house-full, and the spirit of God was present to bless us.

As I was returning, learned that the soldiers had caught Jack Wilson, Danabo, head man of one of the towns, to give him sassa wood, for, as they said, witching the man who died by the road-side, *his brother!* Danabo

is a pleasant, respectable, and influential native, but even he was not safe against the malice of his enemies. For the night, he is kept a prisoner in a house-top.

Sept. 29.—Went with Bedell this morning to the place where they had carried Danabo, to give him the sassa-wood. A large crowd had gathered; deputations had arrived from Fishtown, and Middletown, and Cape Palmas, to beg his release. He sat among his friends, and the soldiers were opposite. The bark of the sassa-wood tree was brought, and pounded in a mortar, with a pestle; it was mixed with water, and poured into a bowl; repeatedly a soldier rose, and, walking across to Danabo, told him to rise and drink. He kept his seat; once he rose, but his friends pulled him down. The chief of the people, who had come to beg for him, spoke in his defence; the soldiers would not listen; they said four times he had escaped, this time he should drink it. Finally, an old man got up to plead. I stood by his side to follow; but it was scarcely necessary, as, before I had fairly commenced, the soldiers rose, retired a little from the place, and had a consultation, which resulted in the man's release. One of them was sent to announce this to the company of friends and head men, which being done, all rose and went away. Danabo, however, they have obliged to leave the town, and made his family pay a bullock and a keg of powder. And now I see the soldiers in a long line going to their towns, some carrying pieces of meat, to feast on the property of this innocent man. Such is the security of life and property in a heathen town!

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

NO. IV.

JOURNAL OF C. K.

SHANGHAI, Nov., 1855.

MUCH sickness during the summer months interrupted our usual labours, and the journal also, from which previous extracts have been given.

Perhaps it is well, however, to record some of the incidents past, that future, as well as present circumstances, among the people we strive to benefit, may be better understood.

Those who have read of Wong-Niang-niang, the woman we met at the school at Nieu-Ka-Kok, and who seemed so much in earnest, and so well instructed, will wish to know how she has progressed. Alas! that an account of her, during the last few months, will show that she has rather gone back, *if indeed* she was ever sincere. She continued to come for instruction, attended by her elderly friend, Wong-Boo-boo, and the woman

poor and half blind. But there was often, if not always, more or less levity in her manner, and fondness for talking on any and every subject but the one she came to hear of. On one occasion she professed "to forget" to be "unable to repeat answers" from the Catechism, which had been said over to her scores of times. Her humble friend, either thinking her the right pattern to imitate, or not daring to seem more proficient, "could not remember" also, and the half-blind woman would not even try to repeat the most common words, insisting that she "did not understand them."

At last, Wong-Niang-niang became quite warm, and said with something of an air, when leaving our house, that she "would stay at home the next few Sundays," and "*not come for nothing.*" She "would wait till the other women had learnt, for she had long known all they were then learning!" Yet a few minutes before, she had persisted in not remembering the name of the Son of God, when the question came in the catechism. She was reminded that it was not for her to stay at home, and neglect the public worship of God as she chose, though she could do as she liked about coming for private instruction.

Some weeks previous to this, she had come to beg the loan of two dollars, stating that her husband was sick, and that she could not herself go for his wages, adding some peculiar reasons, and in a manner which somewhat excited my suspicions. It occurred to me that her husband might have returned to his habit of opium-smoking, which he had tried to break away from; and since he professed to believe in Jesus, of course told us that he had given it up. His frequent sickness, which, of course, were always attributed to "ague and fever," I could not believe were really caused by that; for his countenance, though always dark and yellow, was even more cadaverous when I had last seen him. After giving her the money, I therefore inquired if her husband had taken up opium again. She burst into tears at the mere question, but denied that she knew anything of his doing so, though the thought that it was possible, *seemed* to distress her deeply. My sympathies were naturally awakened in her behalf, and I would not *allow* in my own mind, the half suspicion that she was in some way deceiving me. A few days subsequent to this, we took occasion to call at her house, she not expecting us. Her husband's shoes were by the door of an inner room, but she said nothing of his being at home. After about ten minutes he seemed to have made up his mind to come out; but his manner was so peculiar, not wild, not stupid, yet something of both, that our fears were very strong that the sickness was from opium. Sickness in our own home, and absence from Shanghai, left us in ignorance of their course for some weeks. Immediately on our return, we heard that both husband and wife were ill, and we went at once to visit them. Again the accounts given of fever and delirium left little room for doubt; but on the next visit, to make sure of the man's state, Dr. F. ac-

accompanied Mr. K., and the fact became certain, that the sickness and delirium was all from opium. And what was worse, this professed "inquirer" was not only smoking opium, but was endeavouring, by false statements, to conceal it! His wife, too, knew it, and had aided in deceiving; and more than that, *had herself procured the opium for him!* Here was indeed a sad picture, destructive, humanly speaking, entirely so, of the cheering hopes we had six months previous entertained of their sincerity and future usefulness. And how often it is thus! The Missionary records the springing of some bright hope, and, it may be, shrinks from discouraging his friends at home with an account of his utter disappointment in the sequel. Yet why should not both be traced in the same record, and thus be called forth the deeper sympathies, and the yet more earnest prayers of his friends in a Christian land? Such are the discouragements that weigh down the spirit of a Missionary; and but for his trust in his Master, who bids him glean in the vineyard, he would cry in despair, "Behold, I have laboured in vain, and spent my strength for naught!" How much of sincerity, how much of falsehood in these two cases, God alone knows. Certainly these persons know the truth, and have been taught the way of life.

It is cheering to turn to the elderly woman, Wong Boo-boo. During the sickness of these neighbours, she was exceedingly kind to them, to her own loss. She was bound by no tie of relationship, and was under no obligation to them; on the contrary, they were already under many obligations to her. But she gave them time, which was money to her, for it took her from her humble loom at home. She has just been seriously ill herself, and was but weak in body, and had many troubles and cares of her own. Yet she attended on these sick friends several weeks, and cared for them most kindly.

She continues to come to chapel on Sunday morning, a distance of two miles from her home, and comes in after service for instruction in the catechism. Now that she is not embarrassed by the presence of her more presuming friend, she is much more interesting and quick in her own remarks, and in her comprehension of what is taught her. She says she has given up all idolatrous things, and allows nothing of the kind in her house, and that for this she is laughed at, and even reviled by her relations and friends. They taunt her with having been sick, "even though she has believed in Jesus." She replies, that "She had been sick many times before she believed, and that she is no worse off now, at least; and if the doctrine be true, she has much blessing in store.

Sunday, Nov. 10th.—In our visit to the girls' school at Niem-Ka-Kok, we found the venerable teacher, Koo-Niang-niang, much in earnest as to being baptized. This has been her desire for months; and though there is no doubt she has really, as she says, put away her idolatrous superstitions, yet she seemed blind as to the nature of sin. Even while ac-

knowledging herself in general terms a sinner, she was evidently unconscious that she had done what was displeasing to God, except in the matter of idolatrous worship. She had never been envious; had never coveted; had never been unfilial; had never done anything but what was upright! What a contradiction to the prayer she was in the habit of using daily, that Jesus would forgive her sins! I believe she does really call upon Jesus for salvation, and I am encouraged to believe this cry will be heard, and that light will be given her. It is difficult to describe how strange and almost unnatural a thing it is for a Chinese to confess definitely that he is a sinner. To have a "good name" is his highest idea of goodness; and to do wrong, by lying or stealing, does not trouble them generally, if the offence is not discovered. In this way, it seems strange to sit down and confess to his own heart, doubtless—certainly, to speak out to others—"I have coveted, I have been angry, I have been unjust, I have spoken against my neighbour, and my heart is full of evil thoughts!" Such instruction has been given as was thought would lead her to understand the nature of sin, and how God looked upon it. In our last interview, which was after an interval of some weeks absence, she again earnestly said, "I am very anxious to be baptized—I am old, and may not live long—I do believe in Jesus with all my heart, and pray to Him every morning and night to take away my sins." Then, with great simplicity, she began to recall some of her sins. Perhaps it would be curious to write down a few of the instances, as specimens of the workings of her mind. "When young, in her father's house, she became very angry with some of her relations, and went and broke up a table and some chairs. Again, when her father died, the division of his property, giving all to the sons, displeased her, and she privately appropriated some of the effects." These, and such like things, she counted sins, but she named none but had had severe provocations. Again, with the ten commandments as a guide, she was taught to look within, and watch the thoughts and motives of her heart; and she was reminded that what men pass over as a slight offence, God often counts a great sin.

In this conversation, it was pleasant to see that she had advanced in knowledge, and had learned many scriptural expressions. She has evidently studied the books of the Bible, that have been given her, and is now quite familiar with gospel facts and histories, though doubtless greatly in the dark as to the significance of much she reads. Genesis, Exodus, the Gospels, Acts and the Catechisms, she has read repeatedly. The Epistle to the Romans is now in her hands. Her education gives her immense advantages over most that come to us, in reading for herself, and also enables her to comprehend, with comparative ease, the explanations of the doctrine given her. But blindness of the heart, who can remove it but God only!

Nov. 12th.—Sunday afternoon, in returning from my day-school near us, I called upon a Chinese neighbour, in whose household I imagined there must have been a death, from the quantity of blackened straw I saw around the entrance. I found it was even so; that the aged woman who always used to greet me politely, had passed from earth. She was tolerably well off in the world, and very often interested herself for poor Chinese, and in that way was not a stranger at our mission. Often, in fine weather, she came to chapel—for she lived but a few rods distant—but it was to see and be seen, not to listen. She always attended to me politely, when at her house I spoke to her of the true doctrine, or read to her from the Gospel, of the life of our Saviour. But she died as she had lived, a heathen. The first sight that met my eye,—opposite the door, suspended from the mid-roof,—was an immense piece of yellow paper, with curious figures traced upon it, which I at once recognised as the Yanist device for keeping the evil spirits out of the house—a death in a house being supposed to provoke them to enter there and make the survivors sick, or cause their death. In the corner of the room was a table—upon which stood a small frame, covered with a piece of white satin, upon which were written ten or fifteen letters. This was the well known “tablet,” and before this was hung a small roll of cotton, (rolled or carded out as if for spinning) knotted into a sort of figure with a quasi head. I was about to touch this, when they exclaimed, “it is not to be touched.” *This* cotton represents the *soul*, and it is before this that the household bow, morning and evening! Two small bowls or cups were placed before it—evidently the slight early morning meal—and a large bowl of rice was smoking there then, for it was not far from midday. This was the customary offering to the departed, but I presume is afterwards eaten by the family. Around the room were quantities of the “ding,” or silver paper, burnt for the dead! I could not but tell them of a better faith—but the daughter-in-law, (who since the death of her husband’s mother, is a much more important person in the house) looked as though she considered it very rude in me to question those rites for the dead, and would be happy to see me leave! I did, but not without sadness in recollecting my aged acquaintance, who had died in the darkness of heathenism, though under the very sound of the Gospel, as it is meekly proclaimed!

As we look around upon the servants and teachers who have been connected with missionaries, and upon our neighbors, we can only ask mournfully, “who hath believed our report?” They still go on with their vain rites, and in darkness of mind, and wilful blindness turn away from the true light.

MISSION AT ATHENS.

LETTER FROM THE REV. J. H. HILL, D. D.

ATHENS, 22d February, 1856.

It is a matter of serious regret to me very often, that from the nature of the missionary work in this country, it is not easy to find subjects for correspondence, sufficient, either from their importance and variety, to interest the reading public. A feeling of this kind often deters me from writing, to which is added another drawback, arising from my reluctance to appear in print, without having something that may be really interesting to communicate. No doubt, however, there are many things which appear to us to be without much interest, that would be viewed in a different light by our Christian friends at home, and this encourages me to write, although apprehensive I may not be successful in any attempt to gratify them.

In addressing you at this time, it is not possible for me to withhold the expression of what I have constantly felt, during the past few months, since my return home, in contrasting the opportunities with which we are favoured, of promoting the pure religion of Jesus Christ among this people, with what we ourselves witnessed in other countries, during our late journey through Lombardy, Switzerland and the Rhenish provinces. When we returned, refreshed and strengthened from our journey, and were permitted to resume our regular duties, we could not but feel grateful to God for having placed us in a field of labour, which presents so many facilities for making known Divine truth to this people, among whom we have now been labouring 25 years—a full quarter of a century! And perhaps never during that long period, did we realize the truth of the Psalmist's assertion, "the entrance of Thy world giveth light," so strikingly, as when we compared the abject condition of the population of those countries, where that Word has been allowed to run freely. I shall never forget my interview with the Chevalier Bunsen, whose truly Christian hospitality and instructive conversation, I had the privilege of enjoying at Heidelberg. To our great surprise, we found this accomplished scholar, and distinguished diplomatist, not only acquainted with the existence of our mission at Athens, but familiar with its details, deeply interested in its results, and thoroughly approving our system and our principle of non-interference, or rather, as he expressed it, our avoidance of aggression. But he himself was surprised to learn what great liberty of action we enjoyed, in proclaiming the truths of the Gospel, and in the circulation of the Scriptures in the common language of the people. No one could better understand the difficulties which attend upon operations among a nominally Christian people, than Chevalier Bunsen; for he himself had been long engaged in endeavoring to elevate the standard of religion in the Prussian Church, and to contend against

prejudice, ignorance, and superstition, even in high places. In the midst of multifarious engagements of his most active life, and while employed upon works of the most profound research, in philosophy, and philology, and even of dogmatic theology, he has found time to compile an invaluable Book of Common Prayer, which he still hopes may be universally adopted throughout the Protestant German Churches. Along with several other productions of his own (especially his great work, *Hippolitus and his Age*, in two large octavos in English), he presented me with a copy of his beautiful Prayer Book, with a highly complimentary inscription (his autograph). But not to detain you longer about this interesting episode of our late excursion; I can only say, that our intercourse with this distinguished Christian gentleman and scholar, and his family, was most interesting, as it was unexpected, and indeed I may say providential, for I was ignorant of his retirement, on the banks of the beautiful Necker, until I accidentally (as it were) met with one of his sons at Bonn, at the house of the equally erudite Chevalier Brandis (of that university), whom we had known in Greece. Mr. Bunsen hearing we were to go to Heidelberg, had the extraordinary politeness to send me, the subsequent morning, an introductory letter to his father. We left his hospitable residence strengthened by the knowledge, that strangers in a far distant land knew us, and our past labours (even better, far better than many of our own people at home), and appreciated them, and that we had their prayers for our success. I may with truth say, that this was by no means the only instance we had during our journey, that the labours of your missionaries in Greece were extensively known, and fully appreciated by Christians abroad. Indeed our reception everywhere, as humble instruments under God, of having brought about a moral revolution in Greece, (as was often the expression used) was most cheering, although nothing occasioned us greater surprise. In Paris (especially in the family of our worthy American ambassador); in Belgium, on the Rhine; in several places in Switzerland, we were continually meeting with those who seemed to know all about the Episcopal mission in Athens. And here I cannot refrain from mentioning the exceeding kindness we received from our minister at Berne, Mr. Theodore Fay, to whom I had no letter of introduction. The remembrance of our intercourse with that pious and accomplished gentleman, and his equally accomplished, and pious lady and daughter, will never be effaced from our memories, although mingled as it must be with the most poignant sorrow, to know that within a very few days after our departure, that most estimable and lovely woman, Mrs. Fay, was cut down, as in a moment, by the cholera.

I could mention other pleasing recollections of our recent journey, did time permit—perhaps I may return to them hereafter. My previous communications has made known to you our return and our kind reception. When we again meet our assembled schools, which were re-opened shortly after our return, we felt that we were enjoying a privilege which many

might envy, could such a feeling be allowed to take place with regard to so holy a work.

I should wish to entertain you with a description of our Christmas Celebration, but at the end of a letter it would be out of place. As almost all our pupils read, we distributed among them a vast number of Tracts, and other religious books, both in Greek and English. They had almost all, in previous years, been supplied with copies of the Scripture. There were some, however, "new readers," who received, this year, also copies of the New Testament, with which we have been supplied, through the kind attention of my excellent friend, the Rev. Mr. Righter, Agent of the American Bible Society. Respecting the visit of this Christian brother, and my sub-agency for the distribution of the Bible in Greece at his request, I will write you in my next.

INTELLIGENCE.

AFRICA.—We have been grieved to hear that the Rev. Mr. Hoffman, of the African Mission, lost his only child at Cape Palmas, on the 30th of January, of African fever.

Very many hearts in the Church to which the father and mother of this child had become greatly endeared, will sympathize with them profoundly in their affliction, and add their intercessions for God's blessing upon them.

The Rev. Mr. Scott, of the same Mission, has been obliged, by ill health, to take a temporary leave of absence, and to return to the United States on a visit. When last heard from, he and Mrs. Scott were at Rio Janeiro, waiting an opportunity to embark for home.

CHINA.—The last mail has brought a letter from Bishop Boone, dated Shanghai, February 6.

A preceding mail had advised us of the acceptance, by Dr. M. W. Fish, of the office of Vice-consul for the United States at Shanghai, and his connection with the mission, as Medical Missionary, has accordingly terminated.

By the letter now before us, we learn that Miss Emma L. Jones, who has been for more than twelve years uninterruptedly and most laboriously engaged as a Missionary teacher, and whose health had become much enfeebled, has been persuaded to consent to visit her native land. It is a pleasant circumstance connected with this, that her long and faithful services are so well appreciated in the foreign community at Shanghai, that her passage home will cost the Committee nothing. A merchant of Shanghai, always a most liberal friend of the mission, to show his high estimate of her services, has taken upon himself the entire expense of her voyage to the United States.

The Bishop, at the time of writing, was exceedingly straitened for funds, and had been obliged to make great reductions in the operations of the mission, for the want of the remittances, which, during the last autumn, the Committee were not able to send him in full. Happily, the better receipts since the opening of the Epiphany season, have allowed the Treasurer to send out enough to cover arrearages, and it is hoped that by the 1st of July of this year, he will be entirely relieved, and thereafter put in regular receipt of what is appropriated. At the date of this letter, however, he was feeling the full weight of this pressure, and writes as follows:—

“ We have discontinued all our day schools, which will save some \$700 ; also other matters, which will save \$150 more ; and we may be able to save 12 or 15 per cent. on our salaries and the two schools. More than this, I think we cannot do.

“ The giving up of our schools—alas ! alas ! The members of the mission cannot give up their girls. Mr. and Mrs. Keith intend to continue their girls’ school at their own risk, trusting to receive some help from friends here, and at home. Miss C. Jones, who gives you by this mail an interesting account of the school under her charge, by the name of ‘ the Leesburgh School,’ has, through the liberality of friends in that place, the means to continue it ; and Miss Conover has determined to assume the responsibility of continuing the one under her care, near our Mission church in the city. May their venture for Christ be owned and blessed of him ; and may many who hear

of it, be moved to come to their aid, and share with them the privilege of doing good in Christ's name to poor heathen girls."

Much of the Bishop's communication is taken up with remarks upon the currency question at Shanghai, which affects the financial affairs of the mission very deeply, and which there was some hope of amending. We quote only what he says on the subject in its general aspect:—"The great subject of public interest at this moment, is the change of our currency from Carolus to Mexican dollars; a change which, if it can be effected, I am persuaded would bring us great relief.

"If all the foreign merchants here were agreed, the thing would be accomplished in a moment; but unhappily there are several very heavy English and Parsee houses, that, from motives of private interest, will not come into the measure, which makes it yet only an experiment. Russell & Co. have come forward nobly, as they have facilities for doing as much in the Carolus dollars as any other house; but a sense of fidelity to their constituents, and a noble public spirit, have governed their conduct."

A circular from the house above referred to, contains the following paragraphs, in relation to Chinese affairs:—

"The rebellion under Tae-ping-wong, seems upon the point of being extinguished. We lately sent an intelligent Chinese agent to the camp before Nanking, and as his standing enabled him to be in communication with the principal military officers, his report may be received with confidence. He states that the force and spirit of the rebels are so much reduced, that the greater part of the besieging forces have been withdrawn from about Nanking; and that the active operations are carried on by a body of only 7,000 cavalry, encamped close under the walls, on the Chin-keang side. There are divisions of the Imperial army in the near neighbourhood; but for convenience in provisioning, they leave the close guard of the place to this small corps, composed of Kwang-si men, formerly rebels themselves, and esteemed the best of the Chinese troops. There is no fighting; the rebels, now greatly reduced in numbers,

keeping close within the walls, and the Imperialists preferring to wait for final success to the effects of famine, or the chance of division and mutiny. Che-keang, the key of the Yang-tsze-keang, has suffered severely from plague and famine, and must fall shortly.

“On the other hand, new outbreaks, nearly as formidable as that of Tae-ping-wong, have appeared in the Southern provinces, and the tranquilization of the South appears as distant as ever. In Keang-si, the province in which Hao-how is situated, Ho-aluk, a noted rebel chief, who was last year at the gates of Canton, is established, with 20,000 to 30,000 men, and has taken some important places. The mandarins of that quarter are quite unable to meet the emergency, and there is every prospect of an overthrow of the Imperial authority throughout that neighbourhood. Like Tae-ping-wong, Ho-aluk, at his commencement, preserves order, and issues promising proclamations; but unlike his prototype, he professes dislike to bloodshed, and invites the mandarins to join him, or to depart from their positions peacefully, engaging immunity from molestation. He proclaims equal enmity to Tae-ping-wong, and the Emperor.”

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from March 20, to April 20, 1856.

Vermont.

Powltenev—St. John's..... 9 80
Wells—St. Paul's..... 1 00 10 80

New-Hampshire.

Concord—St. Paul's, S. S. 6 00
Dover—St. Thomas, "a friend." 5 00
Manchester—St. Michael's..... 45 00 56 00

Massachusetts.

Boston—Anonymous..... 2 00
Trinity, Af., \$60; S. S.,
Christmas off., do., \$25 18;
Coll. at Missionary Meet-
ings, \$27 03.....112 21
St. Paul's.....391 00
Grace, \$7 38; Af., \$75 82 38
Messiah, \$2; S. S., ed. two
children, Af., \$40..... 42 00
Dedham—St. Paul's, Af..... 30 00
Hopkinton—St. Paul's..... 5 10
Hanover—St. Andrew's, Miss.
Asso., \$30; three com-
mun., \$1; Dorcas Soc.,
5th payment, Chi., \$25... 56 00
Lowell—St. Anne's, young la-
dies, Af..... 35 00
Lanesboro—St. Luke's, a mem-
ber..... 2 00
Millville—St. John's, \$30; S. S.,
\$18, Af..... 48 00
Northampton—St. John's, \$16 18;
S. S. [of which, five, Easter
Off., from one class, earned
by them for Bibles for Af-
rica.] \$18 72..... 34 90
Nantucket—St. Paul's, 1/2..... 1 50
Newburyport—St. Paul's..... 20 00
Rozbury—St. James', \$52 08;
Mrs. Kennedy, \$18; Mrs.
Hill's sch., Athens, 42 50.....112 58
Salem—St. Peter's, \$50; S. S.,
for sch building, Af., 25... 75 00
Taunton—St. Thomas', Af., \$25,
Chi., \$20..... 45 00
Waltham—Christ, \$42 87; S. S.,
\$10..... 52 87
Williamstown—Thank. offgs.,
\$10; two little children,
29c. for Af..... 10 29
Wood's Hole—Messiah, ed., Af.,
\$20; Chi., \$5 60..... 25 60 1183 43

Rhode Island.

North Providence—St. Paul's, by
Rev. T. H. Vail..... 17 53
Newport—Zion, S. S., ed. W. C.
Cozens and Martha Little-
field, Af..... 10 00
Do., several members, by
Rev. T. H. Vail..... 5 00
J. H. Gilliatt, Esq., by do... 4 00
Warren—C. T. Child, by Rev. T.
H. Vail..... 3 00 39 53

Connecticut.

Hartford—St. John's.....217 93
Hebron—St. Peter's..... 5 00
Meriden—St. Andrew's..... 10 00
Naugatuck—St. Michael's..... 16 06
New-London—St. James', Chi.,
\$5; a communicant, Af.,
25c..... 5 25
New-Britain—St. Mark's..... 24 00
Ridgefield—St. Stephen's..... 29 34
Southport—Trinity, \$16 08; Fam.
Miss. box, \$1; S. S., \$7
75c, Af..... 24 83
West-Hartford—St. James'..... 2 00
Winsted—St. James'..... 5 00 339 35

Western New-York.

Homer—Calvary, S. S., 2d pay't
ed. girl, Af..... 5 00

New-York.

Bay Ridge—Christ, coll. in S. S.,
1855, Chi. and Af., \$41 03;
annual off of the parish,
Chi. and Af., \$167 36....208 39
Balston Spa—Christ..... 11 55
Brooklyn—Holy Trinity, Ben.
Asso., additional offg. Mr.
Keith's sch., Chi..... 75 00
Messiah..... 19 15
Easthampton—G. H., for Chi... 2 00
Fishkill—Trinity..... 20 00
Hampton—Christ..... 2 20
Haverstraw—Trinity..... 2 50
Herkimer—Christ, So. Am..... 8 00
Mechanicville—St. Luke's..... 3 00
Morris—Zion..... 6 72
New-Brighton—Christ, a mem-
ber..... 5 00
New-Windsor—St. Thomas.... 9 20
New-York—St. Thomas, S. S.,
ed. Af..... 20 00
St. Bartholomew, a lady, ed.
Af..... 10 00
Ascension, S. M..... 50 00

St. George's S. Schools, part of their anniversary offerings at Easter, 1856, for building the Church at Monrovia, (in addition to \$3319, before contributed by them.)	3000 00	
Holy Apostles	39 25	
Trinity Chapel	339 20	
Calvary, Chi. and Af.	248 11	
North Castle—St. Stephen's	10 40	
Plattsburgh—Trinity	25 71	
Potsdam—Trinity	16 00	
Stillwater—St. John's	1 00	
Schenectady—St. George's by Rev. W. Payne, Af., \$32; S. S., do., \$8.	40 00	
Ulster—Trinity	10 00	4182 35

New-Jersey.

Elizabeth—Christ	11 00	
Hudson—Holy Trinity	11 37	
Perth Amboy—Anon., through Rev. Dr Tyng	5 00	
Shrewsbury—F. S. C., Easter	3 00	30 37

Pennsylvania.

Bristol—St. James', Af and Chi.	60 00	
Chestnut Hill—St. Paul's, Af.	30 00	
Honesdale—Rev. R. B. Duane, ed. child., Hoffman station, Af.	20 00	
Philadelphia—St. Mark's, [of which \$5 for Ch. at Monrovia]	126 90	
Tamaqua—Calvary, S. S., Af.	10 00	
Wilkesbarre—St. Stephen's S. S., Easter off. of Missionary classes, for ed., Chi.	84 00	330 90

Delaware.

Baltimore Mills—Grace	1 12	
Indian River—St. George's	2 34	
Little Hill—St. John's	1 00	
Millsboro—St. Mark's	1 84	
Seaford—St. Luke's	1 62	7 92

Maryland.

Baltimore—St. Peter's, Af., \$67; S. S., \$24 24; a mem., ed., Af., E. P. Messenger, \$20.	101 24	
Grace, \$415; S. S. Mission in Af., under Bp. Payne, \$69 35	484 35	
St. Paul's, for use of Bishop Payne	5 00	
Cambridge—Great Choptank Par., Af	20 00	
Catonsville—St. Timothy's, Af	15 00	
Charles Co.—Port Tobacco Par., \$25; Cape Palmas, Af., \$18 50	43 50	
Calvert Co.—Christ Ch. Parish	24 48	
Frederick Co.—Petersville, St. Mark's, S. S.	33 97	
Frederick—All Saints, [of which \$10 for Bp. Payne's orphan home, Af.]	62 23	
Dist. Columbia—Georgetown, Christ	111 29	

Prince Geo. Co.—Upper Marlboro', Trinity,	6 70	
St. Mary's Co.—Leonardtown, St. Andrew's	13 00	
Talbot Co.—St. Peter's Parish	26 00	
Washington Co.—College of St. James' Chapel	75 00	1021 76

Virginia.

Alexandria—Christ, S. S. off. at celebration, April 4, by Rev. C. B. Dana, ed. two Ch. Af \$40, ed. 2 Chi. \$50.	90 00	
Berkeley Co.—Norborne parish, Hedgesville, Mt. Zion	7 58	
Martinsburgh, Trinity	26 37	
Cumberland Co.—Lytleton parish, St. James Church	10 00	
Dinwiddie Co.—Bath parish, Calvary Church	10 00	
Fairfax Co.—Theo. Sem. S. S. ed. Wm. Sparrow, Rocktown, Af., \$25; for use of Rev. C. C. Hoffman, \$5.	25 00	
Fauquier Co.—Salem, F. H. Jr., Af.	1 00	
Goochland Co.—Beaver Dam	15 03	
Mathews—Trinity, Urbana, ed. 2 Ch., Af.	40 00	
Middlesex—Christ, Mrs. R.	50 00	
Nelson Co.—Tye River Warehouse, Christ Church	18 00	
Trinity Church	15 00	
Moore Parish—St. John's	7 50	
Meherrin Parish—Sew. Society	25 00	
Middleburg—Emmanuel	50 00	
Powhatan Co.—Southam, St. James parish, Emmanuel Church	20 00	
Sublett's Tavern—Mrs R. W. N.	1 00	
Petersburg—Grace	152 50	
Prince William Co.—Brentsville, St. James'	11 10	
Haymarket, St. Paul's	15 40	
Richmond—St. James', \$10; S. S. for Af., \$50; Do. Gen., \$15; a member, for special use of Rev. C. C. Hoffman \$50.	125 00	
Roanoke Co.—St John's, for Station in China, under Rev. R. Nelson	30 00	
Wheeling—St Matthew's, of which, from S. S., \$33; Chi. and Af.,	106 03	681 51

North Carolina.

Elizabeth City—Christ, for personal use of Richard McMorine, Bassa Love, \$20; S. S. semi. ann. cont., ed., Af., \$10.	30 00	
Raleigh—St Mary's school, Af.	25 00	
Williamsboro—By Rev. R. C. Hines	23 25	
Wilmington—St. James', Bishop Atkinson, for G. Atkinson scholarship, Af. \$20; the Wright family, for Wright scholarship, Af., \$20.	40 00	118 25

South Carolina.

Aiken—Anon	5 00	
Camden—Grace, [of which \$17 Spec. East. Coll., Af.]	50 00	

Acknowledgments.

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<p><i>Columbus</i>—Trinity, Gen. \$22 66; Af., \$8..... 30 66 <i>Claremont</i>—Holy Cross..... 30 00 <i>Clarendon</i>—St. Mark's..... 45 95 <i>Charleston</i>—St. Peter's, \$150; S. S., Gen., \$5 14; Af., \$15; Fem. Sch. at Shanghai, \$2; Ladies Working Soc., \$50; Chi., \$50..... 231 14 St. Philip's, Chi., \$18 50; Athens. \$2 50..... 21 00 <i>Edgefield</i>—Trinity, Af..... 20 00 <i>Edisto</i>—Af..... 25 00 <i>Grahamville</i>—Holy Trinity, Chi 10 00 <i>St. John's (Middle) Black Oak</i>— Trinity..... 53 49 <i>Sumter</i>—Mrs. B..... 10 00 532 24</p> <p style="text-align: center;">Alabama.</p> <p><i>Livingston</i>—St. James'..... 7 80 <i>Tuscumbia</i>—St. John's..... 5 00 12 80</p> <p style="text-align: center;">Mississippi.</p> <p><i>Holy Springs</i>—A Churchman, J., Af..... 50 00</p> <p style="text-align: center;">Louisiana.</p> <p><i>Covington</i>—Christ..... 7 00 <i>Plaquemines</i>—Emmanuel..... 15 00 <i>Thibodeaux</i>—St. John's . . . 20 00 42 00</p> <p style="text-align: center;">Kentucky.</p> <p><i>Covington</i>—Trinity..... 23 00</p> <p style="text-align: center;">Illinois.</p> <p><i>Albion</i>—St. John's, a lady..... 1 00 <i>Chicago</i>—Trinity, Af..... 130 00 <i>Farmington</i>—Calvary..... 11 00 <i>Lancaster (Cass Co.)</i>—M. S. M.. 10 00 152 00</p> <p style="text-align: center;">Indiana.</p> <p><i>Laporte</i>—St. Paul's, \$1; S. S., \$1 25..... 1 25 2 25</p>	<p style="text-align: center;">Ohio.</p> <p><i>Cincinnati</i>—St. John's, Rev. W. R. Nicholson's pledge at last meeting of Board.... 100 00 Do., Mrs. T. G. Odiorne... 10 00 <i>Gracille</i>—St. Luke's..... 5 00 <i>Hillsboro'</i>—St. Mary's, (of which \$4 on acc. last year..... 12 00 <i>Norwalk</i>—St. Paul's..... 1 00 <i>Tiffin City</i>—Ch., by Rev. W. H. Cooper, ½..... 5 44 <i>Warren</i>—Christ, Af..... 6 00 <i>Zanesville</i>—St. James', by Rev. J. W. Claxton..... 118 24 257 68</p> <p style="text-align: center;">Wisconsin.</p> <p><i>Kenosha</i>—St. Matthew's, Af.... 16 00</p> <p style="text-align: center;">Minnesota.</p> <p><i>Douglas</i>—Ch..... 2 60 <i>Hastings</i>—St. Luke's..... 3 70 <i>Red Wing</i>—Ch..... 3 75 10 05</p> <p style="text-align: center;">Iowa.</p> <p><i>Muscatine</i>—Trinity..... 24 00 <i>Stillwater</i>—Ascension, Mrs. J. Greely, add'l..... 0 50 24 50</p> <p style="text-align: center;">Missouri.</p> <p><i>St. Charles</i>—Trinity..... 2 30 <i>St. Louis</i>—St. George's, S. S. ed. Chi., "S. G. Gassaway," 25 00 27 30</p> <p style="text-align: center;">Miscellaneous.</p> <p>C. G..... 5 00 J. H. 100 00 Dit ~..... 25 00 Through the Rev. E. W. Hening, acting as agent for the For. Com. particulars of which acknowledged below, \$500 and \$805 10..... 1305 10 Am. Tract Soc., for publications in Grebo tongue, Africa.... 300 00 1735 10</p> <p>Total, March 20 to April 20, '56..... 11,062 12 Total, Oct. 1, '55, to April 20, '56..... 48,793 40</p>
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Contributed through Rev. E. W. Hening, from Oct. 1, 1855, to March, 23, 1856.

<p><i>Va.</i>—Fairfax Co., Mrs. Page, \$3; Miss L. Randolph, ed., Af. \$20..... 23 00 <i>Md.</i>—Hagerstown, St. John's..... 22 16 Fred. Co., St. Mark's..... 38 02 Howard Co., St. John's..... 31 03 Catonville, St. Timothy's..... 22 59 Rock Creek, Family Offerings, Bishop Payne, \$5; Orphan Asy- lum, \$2..... 7 00 Upper Marlboro', Trinity..... 18 00 <i>Geo.</i>—Macon, Christ..... 37 00 Columbus, Trinity..... 118 00</p>	<p>Ditto, Mrs. Cairns, ed. W. D. Cairns, Af..... 20 00 Ditto, an unknown member..... 100 00 <i>Ala.</i>—St. John's, a few members..... 25 00 Greensboro', St. Paul's..... 109 00 Mobile, Christ, Chi., \$102 58; Af. \$102 57..... 205 15 St. John's..... 515 10 Trinity, a few members..... 20 00 Sundries..... 4 05</p> <p style="text-align: right;">\$1305 10</p>
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